

must also know that its truth becomes manifested in its
^{effects} results upon us and that these ^{effects} results follow from the
true action - that is, the whole action including motive,
deed, and attitude toward the working out of both. Knowing
~~them all and not just a favored segment of our conduct,~~
this, it becomes plain that truth does indeed control ~~all~~
^{its} every actions according to their complete nature.

All genuine seeking is the restlessness for truth and that is of only importance. How it is approached is purely the business of the seeker. If the approach is made with genuine sincerity, it will provide the wisdom necessary for the final attainment. But with or without sincerity, we are all ^{of us} holding out a hand to take hold of ultimate reality. Some know this and reach out in its direction. Some know it not and so they reach out for truth in every direction save where it is to be ^{had.} found.

So that ^{while} the thoughts of men are not united, ~~but~~ their aim is, ~~a united one~~. The thoughts may be likened to the different branches of a tree, but the trunk which is the aim belongs to them all. That aim is the truth itself seeking to be apprehended by the relative stages of its vassal energies. Are we not all struggling in order to be free? But so long as there is vanity in the seeking, the cry for truth will only make us hoars^e but not sane and free.

Why is there so much quarreling in the world? All ^{dissensions} differences are the fruits of one tree having different times of ripening. For differences, no matter how far they have diverged from agreement, are ^{always} ~~always~~ directed to the same reality - truth. Whenever two people speak to each other of anything, they tell only of how far their experiences have taken them on the way to truth. But if they ^{only} come together to quarrel, they prove that the smell of their [?] [deteriorated] personalities is more delightful to them than the fragrance of truth they were meant to enjoy.

If we were to hold out our hands to each other without trying to crush ^{the hand of another} any, and to take the best each has to offer, together we would form one great pursuit without interference to each other and without the confusion begotten by separatistic attitudes which ^{mortar} ~~pull up~~ the personality. ^{If we} ~~if we~~ ^{were to} ~~another~~, understand that all is real - that the reality we know, as that of another, is real but that each reality is subservient to ultimate reality, we would simultaneously know where our quarrels have root. ^{But} Each one says: "What I know is the only real," instead of saying: "This is the reality I have come to, ^{and} ~~and~~ I have come so far with the realization that 'so far' is certainly not the last word in attainment." They will often ^{assert} ~~say~~ the latter, but their behavior is as ^{if} what they have to ~~say~~ were the last word - the furthest outpost ⁱⁿ ~~in~~ understandings

^{As}
~~As~~ we sincerely search, we discover that we are led not just to discovery after discovery but to the simplicity, the unity of truth. We go on from one complex fact to another until we find them to be strung together like graduated crystals and we see that it is really one necklace, one reality. All the graduated stones only bring our sight to the central jewel.

So long as we are on the way, we are concerned with the ten thousand realities. But as we come nearer to the central jewel, we see, though faintly, the oneness to which they all go. While the ten thousand seem to be at odds with each other, what really is at odds is the imperfect sight of reality. It is this imperfection which really quarrels with itself. But reality only waits to be discovered and, as we come near enough, we find that dissensions lessen and at last cease.